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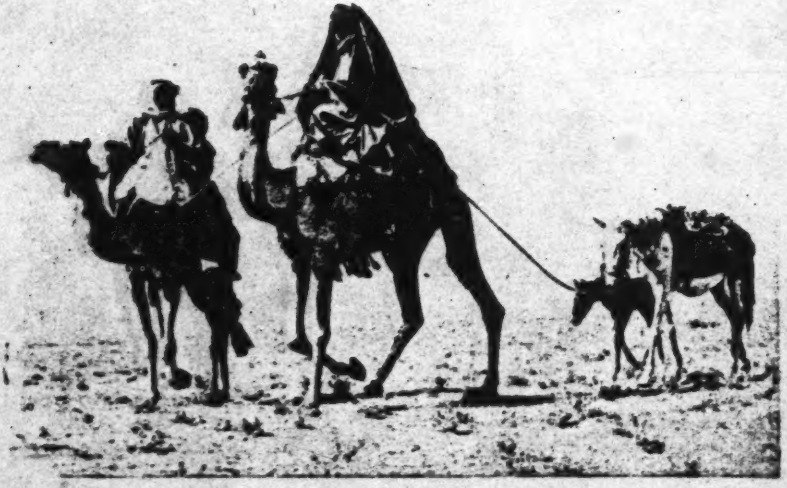
Raswan and Prince Fuaz with the Great Horsemen of the Ruala

[727]

Return from the Raid



following p. 128 (a)

2: Musil
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[For songs, ditties, anecdotes and narratives of raids and warfare see category 116, pp. 512-522 and 532-661.]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

583 or on a mare. The *sijâḳ* is not strictly stipulated. If the *eben al-ʿamm* asks much, much must be given him. It is always to him that the *sijâḳ* is delivered. Only when he dies and there is nobody else to care for the girl, the whole *sijâḳ* goes to her father as soon as the wedding is over, *aʿras ʿalejha*. The usual compensation for the bride is one or two she-camels and the first mare captured after the wedding. One she-camel always goes to the mother of the girl for having nursed the bride. This animal is called *baʿîr al-kûʿ*, elbow camel, because the mother used to lean her elbow against the ground when suckling her daughter.

LOVE DITTIES AND POEMS

831* 539* The delights and sorrows of love are expressed by the Rwejli in short ditties known as *heǧejni* or *taṭwîḥ*. Some compose their own, others borrow and adorn them with their own name, as if they were the authors. It is said in this respect:

Heǧejnijjeten ḳalladawha-l-ʿaḳâl
ḳalladawha-l-brijjesem w-rîš an-naʿâm.

The *heǧejni* ditty they adorned with a head rope,
Adorned it with silk and ostrich feathers.

[727] When a warrior pardons his enemy, he lays his head rope, *ʿaḳâl*, around the latter's neck as a sign that this particular enemy belongs to him with all he may possess, and then he throws himself into the fight again. The composer of a *heǧejni* song adorns it not merely with his head rope but with silk and ostrich feathers as well, so that nobody can steal it from him — but all this without avail. There are many who like to appropriate a pretty song, although it does not belong to them.

[424]

In Praise of Lovers; The Delights of Love

Jâ ʿammi waʿ bint al-ṛarâwi
tabṛîni w-ana-rîdaha
w-elja taḥaṭṭat bel-ḥazâwi
aḥadat ḳlejbi bîdaha.

Oh, uncle, Ṛarâwi's daughter
Wants me and I long for her;

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

making them kneel there, shouted to Ḳrejṭân: "Behold, of God and of thee I ask protection for these she-camels, as they are the property of my *ahl*, kin, by right." No sooner had she said this than one of her relatives came running to her and, rolling his eyes in a frenzy, *ṭâjerât ʿajûneh*, tried to drive the animals away. But the protector spoke sternly:

"Stand still, fellow! Art thou blind? I was asked to protect them. Not until thou allowest right to take its course and they are adjudged to thee, canst thou have them. *Jammak jâ zelema ent ʿamjân haḏôlen mdaḫḫalât ʿalejji bel-ḥaḳḳ elja-mšejt al-ḥaḳḳ w-ṣârat lak ḫoḏhen.*" The woman then chose a security, who took her opponent to the *ʿârefa* judge, ʿAwejnân eben Saʿîd:

"Tell your story, *eḥtečû*," ordered the judge. The woman's representative began:

"What dost thou think, O ʿAwejnân, of a woman crushed by the will of God? *wêš ʿendak bel-ḥurma maḳṭûʿat aṣ-ṣejḥa.* We wish, if it be God's will, that thou shouldst not deprive her of her share of her parents' estate."

The opponent argued thus: "What dost thou think, ʿAwejnân eben Saʿîd, of a wedded woman, *alli birḳubet ar-raǧǧâl*, who wants to divide with me the herd of my relatives? *tabi ṯâšerni beḥalâl hali.* And yet she is no desolate orphan, having a noble husband living and two sons; *w-hâḏi mâ hi jetîme alḥîn hi birḳubet ar-raǧǧâl w-laha waladejn.* I desire of God and of thee that thou deprivest her of the share of the herd of my *ahl*."

ʿAwejnân declared: "A case like this has been already decided. That decision is more than five years old and is therefore valid for this woman too. Both she-camels are hers."

In the spring of 1899 the Ḥwêṭât, *sanat al-ḥwêṭât*, attacked the Ḳmuṣa in their camp at al-Ḳrejjât. The latter resisted bravely, but it was long before the enemy was finally beaten off. Many warriors were killed and many wounded. One of the Ḥwêṭât, while fleeing, shot dead the grandson of Eben Ḳardûš. Then, realizing that it was impossible to escape, he drove his horse right into the Ḳmuṣa camp, leapt intoRšejd eben Meṣreb's tent, and asked for protection, *ṭâḥ bel-bejt w-daḫal ad-daḫîl w-silem.*Ršejd's daughter shouted instantly to the pursuers:

"Stand still! There is a tent before you. He is our protégé," and sent a female slave for her father.Ršejd, though he was

727 577 wounded in the left hand and bespattered with blood, posted himself in front of his tent and liberated the Ḥwêṭi, *fakkeh*, from the enraged crowd. But no sooner did Eben Ḳardûš learn that the enemy who had slain his grandson was inRšejd's ṭent, than he came there galloping on his mare and offeredRšejd twenty camels if he would deliver the Ḥwêṭi to him.Ršejd declined with these words:

"Wouldst thou tarnish my ṭent, *mâ tebûž bejti*, so that I should become an object of contempt? *atašajje' beh*."

Protection of Enemy Who Voluntarily Surrenders

727 The Bedouins hate to shed blood and therefore spare the lives of their enemies as much as possible. Thus, when repulsing an attack and pursuing an enemy, they urge him to surrender, *ḳâmow jamna'ûn*, with the words:

"Yield it (thy mare, camel, or arms) for thy neck as long as I can help thee, *ruddha 'ala rḳubtak meṭûli anfa'ak*."

The enemy answers: "Lay God on me! *ḥoṭṭ 'alejji allâh*."

"God on thee! *'alejk allâh*."

"I yield."

An enemy who has surrendered voluntarily is called *manî'*, pardoned or saved, because his adversary has pardoned him and saved his life, *mana'eh 'an rukubteh 'an aḏ-ḏabeḥ*.) All the possessions of such a *manî'*, such as his horse, camel, clothes, arms, etc., become the property of his captor. The latter, however, lets him keep them for a while, merely taking the precaution of giving the *manî'* his headband, kerchief, or jacket as a sign and a warning, *amûrijje*, that nobody must harm him. The pardoner, *mâne'*, then throws himself into the fight anew, and not until the victory is complete will he look for his *manî'* in order to take him and the booty to his tent. There he despoils the captive of anything he desires and then dismisses him with a gift of some kind. Yet sometimes the *manî'* chooses to break his word and tries to escape. If his animal is unwounded and the fighters draw away to some distance, he creeps out of the enemy's troop and flees into the desert, *jeḥoṭṭ al-ḳowm šanaḳ w-jenîr al-ḫala'*. On his return home, *elja' ṭabb 'ala haleh*, he will send, at the next opportunity, the part of the dress received from the *mâne'* back to him. A pardoned *manî'* of this kind is called *bâjeẓ*, faithless. This will not injure him much with his fellow tribes-

men, but among the enemy he must, if recaptured, expect death, as no one will pardon him again. 727

Bâjež, faithless, is also said of one who attacks a friend. Such a stain fell on the name of the Rwala when, in the spring of 1898, they attacked the ʿEbede in al-Kaʿra. The ʿEbede, under the chief Barğas eben Hdejb, asked Eben Šaʿlân for peace. This was granted, and the messengers returned home in the evening; but on the following morning Eben Šaʿlân's, Eben Meʿğel's, and Eben Mğejd's warriors attacked Barğas' camp again and completely looted it. To excuse himself Eben Šaʿlân asserted that this particular troop had left twenty days before on a raid against the ʿAmârât in the vicinity of Kerbela but, when repulsed, attacked the ʿEbede on their way home, in ignorance of the fact that peace had just been concluded. The ʿEbede, however, do not believe this subterfuge but still maintain that they were attacked treacherously, *bâḳowhom bowḳa*, and, whenever they sight a Rwejli in the desert, they utter their battle cry, *jentaḥûn*: "I am a rider protecting the ʿArfa herds, I a Sbêʿi. O those faithless ones! O those blackened faces! Have you forgotten the peace dinner? *Ḥajjâl al-ʿarfa sbêʿi al-bowḳân sowdân al-wğih wên mṛaddâkom.*" A breach of faith is always condemned, for it is punished by God. Hence the saying: "A faithless one will never rise above the dogs, *râʿ al-bowḳ mâ jarḳaʾ fowḳ al-člâb.*" 577 727

PROTECTION IN CASES OF THIEVERY

To despoil a stranger belonging to a tribe not related to one's own is a proof of cunning and strength. But no chief will stoop to stealing. It is usually the sons of poorer families who go out in twos or threes to steal or to rob. A thief on foot is called *ḥâjef* or *ḥanšûli*; if mounted on horse or camel he is known as *muʿajjer*. When the *maʿâjir* arrive near the enemy's camp they hide and try to acquaint themselves with the whole terrain. After sunset they leave their horses or she-camels in a safe place and crawl near to the tents. One of them remains at a certain spot about five hundred paces from the tents; the other advances cautiously till he finds a good horse or a she-camel which he thinks worth stealing. If he succeeds, he hurries back with the capture to his comrade and then to the place where their own animals are hidden. Tying the stolen animals to their own, he then leads them all 579 674

701 721 partakers in the raid greet him with the words: "May this project bring luck, *râšda han-nijje*," his answer being: "The same to thee, *lenowlak*."

In every raid there is a commander or leader. In the smaller ones there is only one, in the larger there may be more. In the smaller raids the leader, *'ažîd*, takes the best of the captured riding camels; *nâḳt aš-šdâd*, as well as a she-camel which strikes his fancy, *al-mhawwa'*, and finally a she-[782] camel for sacrifice, *al-'ažîre*, because according to the custom one she-camel is sacrificed after each successful raid.

If the raiding party is made up of various tribes or clans, each of them has its own wholly independent leader. Only when the commander-in-chief also participates will he command in person and thus become *al-munîḥ al-muṭîr*, that is to say, the one who gives orders when to rest and when to march. To *al-munîḥ al-muṭîr* one she-camel, *ṣadrijje*, is given by each of the leaders, and besides he gets all the pack camels captured in the raid, such animals being recognized by their bald or gray backs, *ašhab aẓ-ẓahr*. Moreover he can pick out any she-camel he desires, *ḥazîzateh* (sic), and the best riding camel, and the camel for sacrifice. As a leader of his own troop he shares equally with the other leaders except when nothing but pack animals, he-camels, *zeml*, and she-camels, *roḥl*, have been captured in the raid. In that case the leader takes as many as he wants, the rest going to the men under his command.

701 ● 727 425 The commander also decides whether the booty is to be divided, *ḥišer*, or whether every one has to seize it on his own account, *ṛejr ḥišer*. In picking out a riding camel after a raid in which every man has taken booty for himself, the *'ažîd* permits its owner to take any other he pleases in exchange, but has the right to except three participants from whom nothing may be taken. Such a permission is given with these words: "I empower thee to select from all raiders excepting from these three, A, B, and C. To them do not go, but otherwise take what thou desirest. *Ana mheddak behal-ṛazw 'oḳob ṭalâṭe flân wa-flân wa-flân lâ tiğihom ḥoḏ illi tarẓîk.*" The she-camel he thus takes is called *ṛazwa*. If stray horses, *mâreğ*, or abandoned camels are caught or dropped rifles found, both these being called *hâreğ*, they are handed over to the commander, who is entitled to them. For the rest, captured horses always belong to the captor, are never shared,

701 and cannot be claimed by the commander. If a horse owner
●727 who has formed a partnership with a camel owner captures
425 only one she-camel, he keeps her, giving his partner six *meǧidijjât* ($5.40) in compensation. If he captures a horse, he gives his comrade a she-camel from his own herd; otherwise the first captured she-camel is always his, while the second, *'âjde*, belongs to the partner. But when everybody takes booty on his own account he must mark the captured she-camel in such a way that she may not be taken by someone else. Usually he makes her kneel and fetters both her forelegs to prevent her from running away. A she-camel about which two raiders are in dispute is called *rubâša*.

If the commanders of a raid agree to share the booty obtained by all, *jetaḫâšarûn*, they begin by counting the participants. If one of the leaders has many and another only a few men with him, the latter is given more, so as to equalize the strength of all the troops. The booty is divided equally into as many parts as there are leaders; these take their share and apportion the rest among their men. Demanding a head rope from each man, the leader lays these ropes over his left arm and, walking among the captured animals, hangs one rope after another around their necks. Every one then takes the she-camel with his head rope. The remaining animals are divided in the same manner. Should there be more participants than captured camels, the *'ažîd* divides them arbitrarily. As a rule he takes into consideration how much booty has been taken by the men individually or the fact that some of the men may have lost camels of their own. The manner of getting booty and of its division should always be agreed on before the raid, to prevent trouble afterwards.

721 When all the men taking part in a raid assemble, the leader informs them whither they are bound. After midnight two or three men on horseback are ordered to ride ahead in order to examine the country through which the expedition has to pass as far as their next night's rest. They are called
[825] *'ajn* (pl., *'ujûn*). As far as possible they should have white horses, because white means success. Their duty is to find the tracks of Bedouins, to look from hilltops for camps, grazing camels, and troops of riders, and to examine the neighborhood of the next night's stopping place with regard to water and pasture, etc. If they sight a troop of riders or if they find neither water nor sufficient pasture near the spot

703 726 place. Only come nearer with her [the mare]! *Jâ walad al-ḥalâl mâ hw ḥâẓer lâ čân ḥâẓer mâ čân ittaḳa' 'ank ḥâẓer min jesedd 'anneh mâr žarrebha ǧâj.*"

But if the hero happens to be present, he says: "Oh, who is inquiring for So-and-So? This is he. Thou hast reached him. *Jâ nâšeden 'an flân hâḍa hw waṣelt ḥâẓer.*"

The comrades of both warriors then stop fighting, the better to observe the result of the duel, *mulâḳa'*. Both duellists first utter the battle cry of their tribe, adding: "Never say: 'He has surprised or tricked me.' *Lâ tḳul ṛaṭarni w-bâḳni.* Brace up now and defend thyself! *ḫoḏ ḥaẓarak w-enfa' ḥâlak.* Oh, how do I frighten heroes! Thou sneeredst at me and thy lips are twitching!" A duel always ends with the death of one of the warriors. Of the victor the tale quickly spreads: "He fought, *tanâṭaḥ*, with So-and-So."

726 782 Whoever catches sight of the chief during the battle and longs to defeat him, cries out: "O Allâh, help me to defeat the chief and I will sacrifice a fat she-camel to thee! *jâ allâh baš-šejḫ w-fâṭer.*"

266 ● 727 It is a fact that there are still many who drink the blood of the stricken enemy. 'Awde abu Tâjeh shouted: "O Allâh, give Da'sân to me that I may drink his blood!" Da'sân al-Hemš was a brave Šarâri warrior. Meeting him in a battle, 'Awde abu Tâjeh with a well-aimed bullet swept him from the saddle, jumped down on him, and, putting his mouth to the wound, drank his blood. Then he cut open his breast, tore out the still beating heart, and ate it.

726 782 A raider who wishes either for his brother or for himself to capture a fine mare on which the enemy is still sitting, calls out: "Oh, for the luck of So-and-So! [here he names his brother or himself], help me to throw this rider off his mare and I will sacrifice a she-camel! *jâ baḫat flân beha-l-ḳlâ'a w-fâṭer.*" Then he shoots at the enemy, cuts him with his sabre or stabs him with his spear, and throws him from the saddle, *ḳalla'eh 'anha.*

726 628 A warrior coming face to face with an enemy by whose hand his father, brother, or another relative has fallen, shouts at him: "O So-and-So, I wish to avenge my father! *jâ flân jâ beṭarârât abûj.*" If the other is not afraid he will answer: "Away with thee who rememberest a debt and askest for a settlement! *tḫasa jâ ḥâfẓ ad-dên w-ṭâlbeh.*" But if he is afraid he begs: "I ask thy protection! Shouldst thou refuse it and

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avenge thy father, the fire of hell will be thy punishment; *daḫîlak bên abûk w-an-nâr*," or: "Higher than thy hand is the hand of Allâh, who is sure to prevent blood flowing from this neck of mine." If the one who is challenged does not feel guilty, he corrects the other: "O thou, suspect me not! Seek him not with me at any hour of the day or of the night; for it was not I who cut his skin and made his son an orphan! *Jâ flân lâ-tâhem mâ leh ʿendi medâr w-lâ sâʿat al-lejl w-lâ sâʿat an-nahâr w-anni mâ šaḳḳejt leh ǧild w-lâ ajtamt leh wild.*" Then, when the avenger looks at him more closely, he may answer: "And I do, by Allâh, believe it; *w-ana ballâh žanaʿat.*"

He who sees certain death before him asks for pardon in these words: "Give pardon, O rider! *emnaʿ emnaʿ jâ ḫajjâl.*"

The man addressed will answer: "Come hither and thou wilt save thy neck. Come hither, Allâh lies on thee," or: "Dismount before the face of So-and-So" — naming himself. The suppliant, coming nearer, says: "'*Aṭni allâh*, give me Allâh," or "*Ḥoṭṭ ʿalejji allâh*, lay on me Allâh!" When this is done, the pardoned man says: "'*Aṭâni allâh w-ʿaṭajteh allâh ʿan al-bowḳ*, he assured me by Allâh and I assured him by Allâh against treachery."

He then surrenders his arms and most of his clothing and receives from his captor either a kerchief or head rope, accompanied by the words: "Here, take my kerchief (or my rope) and tell any one who approaches thee that thou hast been pardoned by So-and-So, *hâk ḳṣâṣti* (*ʿaṣâbti*) *w-alli jeǧîk ḫabbereh ana manîʿ flân.*"

His mare or she-camel is taken by the victor, *mâneʿeh*, or the latter lets some comrade keep her for him a while and returns to the fight. The pardoned one waves the kerchief or the rope, crying: "I am the *manîʿ* of So-and-So." If both himself and his animal are wounded, his pardoner, *mâneʿ*, conducts him to his own party where assistance will be given him, or else the *mâneʿ* will allow him to return home at once. Should he live too far away, he is furnished with a she-camel, water bag, food, and a reliable guide, but must give his word of honor to return everything or to give compensation.

When a comrade of the victor is about to return home, *jenḳeṣ*, the victor says to him: "The man who stands before thee was pardoned by me. Conduct him to my relatives!"

He who asks no pardon while in danger is generally killed, *elja' mâ mâna' enḍabaḥ*. There are many who hide, concealing

727 their arms and clothing among the rocks or in the sand, and at night manage to creep to some tent. If they see a little boy or girl, they salute the child; if the salutation is repeated or if they succeed in entering a tent, they are saved. But if the fugitive is seen by an adult man, he may be killed despite his crying: "Give pardon! *emnaʿ*." For he should have asked for it during the fight, not now, they say.

Sometimes, however, the commander-in-chief declares that no pardon will be given. "O comrades, behold! the granting of pardon to them is abolished; *jâ ǧemâʿa tarâhom maḳṭûʿ al-manʿ ʿanhom*."

726 Frequently the fight lasts many hours. If the attacked party succeeds in scattering the horse riders, it then usually surrounds all the camel riders, *ḥâlow ʿala-l-ǧejš killeh*, captures them, and starts in pursuit of the raiding party which is driving off the captured herds. During the pursuit they encourage each other with the words: "At them! at them! *fowḳahom fowḳahom*." Or: "It has come upon them [i. e. defeat] ê... ê... ê... Hail, I smell the fragrance of So-and-So from their tails. *Râḥat ʿalejhom râḥat ê... ê... ê... hejh jâ rîḥat al-flâne beḏijûlehen*." Just as he would allow nothing to keep him away from the maiden of his heart, so he has now to overtake the fleeing enemy.

After the Attack

727 If the rescuing counter attack of the despoiled camp is repulsed by the *ṣâbûr*, camel riders assisted by the *čemîn*, reserve cavalry, the reserve starts in pursuit of the scattered enemy, while the camel riders surround the camp, take from the tents what suits them, roll up the tents, and load all on their camels. The women and children suffer no harm; on the contrary each woman is given at least one she-camel so that with her children she can reach her nearest relatives. The girls beg the raiders: "*Eʿḳlû ʿalejna*, give us something to fetter," and the she-camel returned to a girl by a raider becomes her property. As the saying is: "A girl's booty is the animals returned to her by the raiders, *časb al-banât ʿoḳl al-ḥalâl*." Should a raider accidentally rob a tent belonging to some fellow tribesman then camping with the enemy, he returns either to him or to his wife everything he has taken, *al-waḥama tarîʿ*. This is also done when the raiders rob on

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

the march travelers unknown to them and later discover they were their friends. 727●

To spend the night in the camp of a friendly clan which maintains amicable relations with the plundered clan is not allowed.

The Rwala bury their dead friends; their wounded they carry off on their camels, having first bandaged their wounds as best they can. To the dead enemy no attention is paid. At the same time whoever has swept an enemy from the saddle and sees him writhing on the ground is obliged, as a man of honor, to help him. Should he kill an enemy in that condition, *ṭarîḥ*, he would commit a dishonorable deed, *ʿajb*, in the same manner as he who kills a man he has pardoned, or one sleeping, or a woman, or child. Likewise it is considered shameful to attack a related tribe, even if hostile, after the appearance of the morning star, *bejât*, or to cripple or kill captured animals when to escape with them proves impossible, *ʃedaʿ bel-ḥalâl*. 727 577

The successful bringing of captured herds from a distant territory to the home camp is the highest proof of a leader's sagacity, especially if he undertakes raids against tribes encamped as far as 600-800 kilometers away. A prudent leader will at once separate the camel calves from the grown animals and have them driven back; he will occupy the more important mountain passes and try to retreat through a country where the camels will find sufficient pasture. If he returns with the booty without any considerable losses, everybody talks of booty and success, *časab w-salâme*, but if the booty is taken away from him by some ambushing party on the way, the raiders come back, one after another, very much depressed, for besides having gained nothing they have lost many comrades, *ḫasâra*. If the defiles have been occupied they can march and rest at their leisure, for, as they say, "our little brothers follow in our tracks, *ḫwijjâna ḳzabaw aṯârna*." The troop following the returning raiders and protecting them against the pursuers, *ṭalab*, is called *ḳaẓb*. 727

Returning Raiders' Songs

As soon as the returning warriors feel safe, they intone ditties, *ḥdaʾ*, appropriate to such occasions; *elja kʃejna naḥadaʾ* (sic). 727 533

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Run as the hunted beast runs from the face of the heroic youth,
From the faces of those whose beards and moustaches are covered with fat.

Haǧǧ means a panic, helter-skelter flight. *Ṛulma'* or *ṣabıwa'* are youths from eighteen to twenty years of age, who are ever making raids, from which they always return with rich booty and then feast on the fat camels they have captured until their budding chin beards, *lḥa*, and mustaches, *šawâreb*, shine with fat, *dasmîn*. They are well fed, of great endurance, and never abandon the pursuit of the enemy's fleeing mares or camels until they have captured them.

Songs of Booty

The returning victors are not met by the women or girls of the camp. When near they break into songs of booty.

1. *Jowmen wald al-hejs jabḥa mažża'eh*
   wa' mâ ḳaṭa'na lejleten ḥarmesijje
   wa' hâj jâ lallâh wa' hâj jâ lallâh.
2. *Jâ nâšeden 'anna min ajje žebîle*
   'ejâl ar-rwejli min aḥjâr al-ḥamâjel
   wa' hâj . . .
3. *Ḥowfân aẓ-ẓulma' maṛâwîr aẓ-ẓaḥa'*
   nowda' 'ala čâbd al-ma'âdi debâjel
   wa' hâj . . .
4. *Elja-ddejt mağhûdi w-mağhûd fâṭeri*
   mâ-ni 'ala-d-dinja čeṭîr al-ḥasâjef
   wa' hâj . . .

1. While the idler shook up his bed,
   Hey! through how many dark nights have we ridden!
   Hey! glory be and by Allâh himself!
2. O thou who askest about us of what tribe we were,
   (Know that) we are descendants of the Rwala, counted among the best of tribes.
   Hey! glory!
3. Like thieves in a dark night, like attackers after the passing of the dew
   We are wont to plant ulcers in the enemy's stomach.
   Hey! glory!

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539x 4. If I risk my vigor and that of my old she-camel,
Then, faith, I have not much in the world that I should
Hey! glory! mourn.

[833] Verse 1. *Mažža'* means, properly, the spot where sexual intercourse takes place. 2. The *ḥamûle* is larger than the *ahl*, and is almost like the *žebîle* (see above, p. 47). 3. *Debâjel*: ulcers or abscesses. Such growths in the stomach make eating unpleasant and interfere with digestion. The fear of thieves and assailants robs a man of his appetite and the pleasant sensation of digestion.

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Jâ mâ ḳaṭa'na dûnehen min zerâže
tarmi beha ferž al-ǧwâzi 'ejâlaha
wa' hâj . . .

Oh, how many plains vast and scorched we had to cross
before we captured them,
Where even a stray gazelle which suffers not from
Hey! glory! thirst will miscarry.

Zerâže are vast, waterless plains. *Ǧwâzi* are gazelles which never taste water. *Ferž* means an animal which has become separated from the herd, has gone astray. Such a one will loose the fruit of its womb from exhaustion.

The Raiders' Home-coming

● 727 Once in the camp every man makes straight for his tent, driving or leading his booty. From behind the tents the women and girls watch them greeting their friends as they pass:

"Strength to thee! *ḳaw flân.*" Answer:

"O greeting to thee! *jâ hala.*"

"O Allâh, grant him life!" Answer:

"May Allâh grant life to thy dear ones!"

"This booty be thy consolation, *ṭalaḳ hal-fowd.*" Answer:

"For thy consolation, and mayst thou capture still more! *ṭalaḳ wa-tfid.*"

[431] Sometimes the raider is asked for a gift with these words: "Prove that thou esteemest me! *al-ḥažijje.*" If he answers: "Rejoice over this gift, *bešš behal-'aṭijje,*" the suppliant may be sure of receiving something.

727
574 Their relatives invite the raiders to stop for a meal with them. "Have it good for once, have it good, ye booty getters!

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Loosen your spittle! Look at the abundance! The *ğîre* oath rests on you!" Should they be reluctant to accept the invitation, they usually declare their readiness to have the oath rest on them and continue on their way. (On the *ğîre* oath see above, p. 460.) But if some one implores them with the words: "The *ğîre* oath of the slave Râšed rests on you, *'alejkom ğîrat al-'abd râšed*," they must stop and eat something. Who the slave Râšed may have been, nobody knows. It is said of him that he was most hospitable and even forced travelers to eat with him.

Within three days after his return either the leader or the man appointed by him offers the customary sacrifice, *'ažîre*. He kills a she-camel and exclaims:

"O Allâh, this is our custom! This belongs to the face of Allâh and to the face of our ancestor! *Jâ-llâh hâḏi 'âdatna hâḏi liwağh allâh w-liwağh ğeddina*." Every kin reveres its ancestor but never knows at what period he lived or where he was buried. The blood of the sacrificed animal is caught into the bulging iron sheet used for baking bread, *sâğ*, and with it the humps of the captured animals and the necks of the riding camels are besmeared. This is done in order to make sure of fresh booty.

A boy who has taken part in his first raid and brought back booty with him tries to buy a goat or a sheep in order to sacrifice it. Its blood he then sprinkles over his booty, *ḏbîḥa rušûš al-čâseb*; if a she-camel, he besmears her whole hump, if a mare, her whole forehead. From the tail of the captured mare he cuts a lock of hair, which he hangs up in his tent. This he does with every horse he captures to let all the guests know how many he has already taken; this custom is called *šeḏeb*.

After the return from a raid the story of who has fallen, where, and in what manner, quickly spreads. The female relatives of the slain men then walk out of the camp to a distance whence even a loud cry cannot be heard, there to bewail their dead.

A mother cries: "Alas, woe is me! alas, my child! alas, woe is me! alas thou whom I bore in my womb! alas, woe is me! alas, thou little son of mine! *Wa' wâjli wa' waledi wa' wâjli wa' ğenîni wa' wâjli wa' bunajja*."

A wife cries three times: "Alas, woe is me! ah, ruined is my tent! *wa' wâjli wa' hadem bejti*."

727 765 A sister cries three times: "Alas, woe is me! alas, thou brother of mine!"

A daughter: "Alas, woe is me, alas, thou father of mine!"

Then they sit down, cry till their eyes are dry, and return quietly to their tents. There is no other mourning.

LARGE BATTLES, OR *MANÂḤ*

721 726 The fight called *manâḥ*, as distinguished from the *razw* or raid for booty, is very different. When a stronger tribe wants to possess itself of the territory of a weaker or to increase its fame, *zowd al-i'tibâr*, it moves with all its herds and tents into the territory occupied by the latter, *ṣâl 'alejh ṣowla*, and finally encamps near the main camp of the enemy. The tents form as a rule two long rows, which behind the herds graze; in front of them, within rifle shot, stands the tent of the leader and a few others belonging to his retinue. In these few tents there is nothing except the utensils for making black coffee, meals being prepared in the tents behind. All the mares stand saddled by these war tents, *bujût al-ḥarb*, while the riding camels lie fettered between the other tents. The men on foot are posted right and left of the war tents. Before the attack, the men on foot sometimes hide by the war tents.

721 726 703 The cavalry attempts to drive the enemy to them and within rifle shot. Before the attack the tribal emblem Abu-d-Dhûr is fastened to a camel which walks in the midst of the bravest youths on horseback. These warriors are accompanied by the prettiest women and girls of the camp, who, with their bosoms bared and hair loosened, keep shouting:

"He who runs away today shall never receive anything from us; *illi jeḥred al-jowm mâ leh 'endana ḥakk*." Their inspiring high-pitched cries, *zarârît*, are heard for a great distance. In order to raise the courage and steadiness of his warriors the chief orders the 'Aṭfa, a fancy litter, to be placed on a she-camel and the handsomest of the girls to take her place in it. Throwing off her kerchief the maiden loosens her hair, unfastens the string holding together the dress under the throat, and seats herself in the litter. Her female companions, likewise, mount she-camels and shouting *zarârît* hasten to join the melée in order to encourage their relatives and friends. If it is impossible to withstand the superior strength of the enemy, they call out to the girl on the 'Aṭfa to conceal

539 For the eyes of her who draws apart the tent wall and peeps out
Thirsting and longing for one of our glances,
Our custom is to rescue the captured herds,
And our task is to bring in mares whose riders we have hurled down.

[727] When, after repelling the attack, the warriors return with their booty to their tents, they are inspected by the women and girls from the tents. Being themselves invisible, the latter look through the small space between the tent wall and roof. This wall or tent side is called *aḍ-ḍera*. *"Derrûna ʿan ha-l-bard*, hang up the wall to protect us from the cold." *Awâḳ* means to examine something thoroughly. The chief orders the *sbûr*, scouts on camels: *"Ewižû ʿala ha-l-ḳowm*, examine this detachment of the enemy well." On their return they will report: *"Awaḳna ʿalejhom*, we have looked them over," and give a detailed report. With the same thoroughness will a maiden examine her lover when he returns from a raid, anxious to know if and what booty he brings. *Wsîž* is the same as *aḥîḍ*, i. e. a herd, *ṭarš*, captured from the enemy. *Ḳalâjeʿ* are the mares of the foes thrown from the saddle.

Mamdûḥ w-allâh mâ narûḥ
nahûš ʿenda dijârana
laʿujûn min ḳarnha jelûḥ
ḍabḥ as-swâri ḳârana.

O Mamdûḥ, by Allâh! we shall not depart,
But harass you from our lands instead,
For the eyes of her whose plait is appearing —
For the killing of troopers is our sport.

Mamdûḥ Pasha was the commander of the Turkish troops fighting the Druses in the Ḥawrân. When defeated he asked the Rwala for help, but this they refused and, instead, com-
[721] posed this poem. *Nahûš* means guerilla warfare, in which small regular detachments and frontier guards are attacked.
[725] The regular cavalry sent by Mamdûḥ against the Rwala were beaten by them because their horses could stand the heat and thirst much better than the army horses. They awaited the soldiers in ambush, surrounded, and killed them. *Ḳâr* means hunting by lying in wait or catching the game in snares.

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One in that condition cannot be frightened. The fatter a camel, the more spirited and nervous it is. *Muṭrašâni* is a camel used mostly on shorter journeys. 2. Muḥammad eben Smejr lost his honor, therefore he should lose his beard too. To shave a man's beard is the greatest punishment among the Rwala. *Eḥsân* or *ḥsâni* is a razor used in shaving, *jeḥassenû*. 4. Ṭwîl al-Felǧ, the High Mountain Covered With Snow, here means Hermon, inhabited chiefly by the Druses. 5. *Zahhâd, 'ajjâf*, or *za'lân min roll* are men who cannot show their hatred. *Al-man'* means pardoning an enemy who yields. The pardoned enemy, *mani'*, may remain in the tent until he has an opportunity to return home. Muḥammad and Ḥasan Pasha, the commander of the Turkish soldiers, declared that every Rwejli — even if he had yielded — should be slain. 6. The *awlâd meǧles* were members of the Ša'lân reigning kin. They with their servants and slaves were the first to attack the Ešâǧe'a, Muḥammad's allies, whose war cry was: *"Râ' al-ǧed'a anaben me'ǧel*; O protector of Ged'a, I am Eben Me'ǧel!" 8. *Snâd* denotes a definite course. *Mâ beha snâd* means either that the Ešâǧe'a were compelled to change their direction or that their counter attack did not meet with success. Eben Ḥaǧǧâǧ and Ḥamâmde are kins of the Weld 'Ali, subject to Muḥammad eben Smejr. 9. Awlâd Ġam'ân was the name given to Da'mân, Nṣejr, and Šlâš, the three heroes of the Ša'lân kin. The Kurdish volunteers wore red waistcoats and red tunics. 10. *Makrûra* is a rifle of the original make, not an imitation. *Ṣowb beṣmâd*, direction to the goal; *ṣâmed ṣowb* signifies a marksman who hits his target, *mâ jiḫṭi*. 13. *Mowtch ḥakîk*: as if a sacrifice, *ḥakîka*, had been brought for him; his death is atoned for. In the opinion of the Rwala fallen warriors are allotted wide pastures in Paradise by Allâh. 14. *Turṭumâni* is a derisive name for the Turks, Turcomans, and Kurds, whose languages the Rwala do not understand. 17. Aš-Šejḫ Aḫu Dinja alludes to Nâjef aḫu Dinja, the first of the Ša'lân family to rule the Rwala. 18. The camels of the attacking Rwala were so spirited that they neighed as if rutting and dashed at the enemies as if they were camels for whom they were craving. Sbejbeḫ was the commander of the regular cavalry. 19. 'Âǧel al-Jâḳîn, an officer subordinate to Sbejbeḫ, wanted to ambush the camels carrying grain and other foodstuffs to the Rwala before their return to the inner desert. A horse usually has two halters, one without a bridle, which holds the rope for